Is Duniya mein hamari takhleeq ka maqsad sirf yahi hai ke hum ikhlaas ke saath, Shirk ki gandagiyon se apne aap ko door rakh kar Allah wahid ki ebadat kare aur apni puri zindagi isiki marzi ke mutabiq guzarein is ke ehkaam-wa-farameen par puri yaksuwi-wa-diljamai ke sath amal pera hun, Allah Rabbul Aalemeen ka fazal wa ehsaan hai ke isne hamein ek baar phir khair-o-bhalai aur nekiyon ka ye mausam enayat kiya hai taake hum is mein zyada se zyada ajar-wa-sawab hasil kar sakein, Nabi Kareem ﷺ ne farmaya "Puri zindagi khair-o-Bhalai ke talab karne wale raho, aur Rehmat-e-Elahi ki atyaat-wa-barkaat ke (husul ke liye) apne aap ko pesh karo, beshak Allah Taala keliye is ki rehmato ki khazane hein, apne bando mein se jise chahta hai, enayat karta hai, aur Allah Taala se sawal karo ke tumhare sharamgaho ki satar poshi farmae aur Khouf-wa-haraas se aman-wa-sukoon naseeb farmai" (As Sahiya, 1890).

Chunke hamari zindagi badi mukhtasar hai, is ka har lamha aur guzarne wala waqt bada hi qeemti hai, ise yun hi zaye aur barbaad kar dena gair danishwari hai, is zindagi ka ek azeem maqsad hai, aur is maqsad mein kamyaabi keliye hamein sakht zaroorat hai ke huqooq-wa-faraiz ki adaygi ki sath aise ba barkat lamhaat ki qadro manzilat ko pehchane, yaqeenan Zil Hajj ke ibtedai das ayyam bade hi ba-barkat hein, jo anqareeb hamare saro par saaya karne wale hain.

Ashra-e-Zil Hajj ki Ahemiyat-wa-fazilat :

In das dino mein mukhtalif tarah ki ebadaton ki badi fazilat-wa-ahemiyat hai, is ka sabab bayan karte huwe Allama Ibne Hajar Asqalaniؒ likhte hai "Ashra Zil Hajj ki ye imtiyazi hesiyat is bina par hai ke is mein mukhtalif qism ki aham ebadatein jama hoti hein, jaise Namaz, Roza, Sadqa, Hajj, kisi aur jagah mein aisa ijtema nahi hota" (Fatehul Bari, 2/460). Allah Tabarak-wa-Taala in Ayyam ki qasam khate huwe farmata hai "Qasam hai Fazar ki aur das rato ki aur juft aur taaq ki" (Surah Fazar, 1-3). Allah Taala ne in das raaton ki qasam khai hai jo is ki azmat-wa-buzurgi ki dalil hai, Hafiz Ibne Kaseer ؒ kehte hain ke "Sayyadna Ibne Abbasؓ, Abdullah Bin Zubairؓ, Imam Mujahidؒ aur is ke alawa aage aur peeche ke logo mein se aqsar logo ki rai yahi hai ke in das raaton se muraad Zil Hajj ki ibtedai das raatein hein, aur jamhoor ulma ki bhi yahi rai hai (Tafseer Ibne Kaseer, Surah Al Fajar, 1) "Shafa aur Witr" ki tafseer karte huwe Imam Qatadaؒ aur Imam Akramaؒ ka qoul naqal karte hein ke "Shafa" se muraad qurbani ka din aur "Witr" se muraad Yawme Arfa (9 Zil Hajj) hai. (Tafseer At-Tabri, Surah Al Fajar).

Ye Mahina Hurmat wale mahino mein se ek hai, Irshade Bari Taala hai "Mahino ki ginti Allah ke nazdeek kitabullah ke nazdeek barah hai, usi din se jab Aasmaan-wa-zameen ko isne paida kiya hai, un mein se char hurmat-wa-adab ke hain, yahi durust deen hai" (Surah At Tauba, 36). Nabi Kareem ﷺ farmate hain "Duniya ke tamaam dino mein sab se afzal Zil Hajj ke das din hain" (Jame As-Sageer, 2013 sahi) isliye Salfo Sualeheen is ashre mein mukhtalif qism ke ebadaat ka khususi ehtemaam kiya karte the. Hazrat Saeed Bin Zubair (Matufi 95 Hijri) "Jab Zil Hajj ka ashra aata to apni taaqat bhar khub khub mehnat-wa-mujahida karte" (sahi At Targeeb wat Tarheeb, 1248).

Ashra-e-Zil Hajj ke aamaal Allah Taala ko sab se zyada mehboob aur pasandida hein. Sayyadna Abdullah Bin Abbasؓ bayan karte hein ke Nabi Akram ﷺ ne irshad farmaya "Allah Taala ke nazdeek tamam dino mein kiye gaye Sualeh Aamaal mein sab se zyada pasandida amal Zil Hajj ke ebtedai das dino ka amal hai, Sahaba-e-Kiraam ne pucha, Allah ke Rasool! Allah ke raaste mein jihaad karna bhi nahi? Farmaya, Yaan! Allah ke raaste mein jihaad karne bhi itna mehboob nahi hai. Siwaye is Shakhs ke jo apni jaan-wa-maal ke sath Allah ke raaste mein nikale aur phir kisi chiz ke sath wapis na loute, yaani shaheed ho jaye" (Sahi Bukhari, 969. Abu Dawood, 2438). Aise hi qurbani ke din ki fazilat Nabi Kareem ﷺ ne farmaya "Allah ke nazdeek sab se azeem tareen din qurbani ka din hai phir Qurbani ke baad giyarwee Zil Hajj ka din hai" (Sunan Abu Dawood-1765, Sahih Albani)

Ashra-e-Zil Hajj ke mustahib aur pasandida Aamaal :

Chand dekhne ke baad Nakhun aur Baal ka Hukum

"Zill Hajj ka chand dekhne ke baad Qurbani karne tak Nakhun, Baal, Chamdi wagaira na kaate jayein. Nabi Kareem ﷺ ne farmaya "Jab tum mein se koi Zil Hajj ka Chand dekh le aur Qurbani ka irada rakhne ke bawajood bhool kar ya la-Ilmi mein chand dekhne ke baad apne baal ya nakhun kaat le to is par koi kaffara nahi hai, balki aisa shakhs mazoor hai, albatta jis ne amadan ya kaam kiya ise Touba-wa-Istagfaar karni chahiye aur iski Qurbani sahi hogi, Albatta aisa Shakhs na farmaan hoga, (As Share Al Mumtae Ibn Uthemeen 7/533) Kyun ke is ne ek takeedi sunnat ki mukhalifat ki hai".

Afzal Tareen Aamaal Qurbani karne wale ke ahle-o-ayaal ke liye Ashra-e-Zil Hajj mein rukhsat hai, mazkoora hadees mein tehreem ka hukum khaas hai, Is Shakhs ke liye jo apne maal se janwar khareed kar qurbani ka irada rakhta hai (Fatawa Islamiya 2/316). Albatta jis riwayat mein Nabi Kareem ﷺ ne Qurbani na karne wale ke liye bhi Nakhun aur Baak wagaira na kaatne ki hidayat di hai, is riwayat ko baaz ulama ne zaeef qara diya hai. (Zaeef Abu Dawood, 482). Ashra-e-Zil Hajj mein anjaam diye jane wale aamaal mein sab se afzal tareen amal manasik-e-Hajj-o-Umra ki adaygi hai, ye woh azeem tareen ebadat hai jis ka badla jannat hai, jaisa ke Sayyadna Abu Huraira ؓ bayan karte hein, Nabi Kareem ﷺ ne farmaya "Ek Umra doorse Umra ke darmiyaan gunaho ka kaffara hai aur ha, aur Hajj mabroor ka badla jannat hai" (Sahi Bukhari, 1773).

Namazo Ka Ehtemaam Namaz ek ahem tareen fariza hai jis ki adaigi har shakhs par hamesha aur har jagah rehte huwe wajib hai, magar jab khairo barkar ke ayyam hun to faraiz ke sath sunan-wa-nawafil ka khas ehtemaam kiya jana chahiye, Allah Taala ki qurbat-wa-nazdiki ke husul ka behtareen zariya hain, hadees-e-qudsi mein Allah Taala farmata hai "Mera Banda jis amal ke zariye mera qurb haasil karta hai is mein sab se pasandida chiz woh hai jo mein ne is par farz kiya hai aur mera banda brabar nawafil ke zariya mera qurb hasil karta hai yahan tak ke mein is se mohabbat karne lagta hun" (Sahih Bukhari, 6502). Isi tarah Hazrat Saubaan ؓ bayan karte hain mein ne Rasool Allah ﷺ ko

farmate huwe suna "Tum kasrat-e-sujood ko lazim pakdo, tum Allah ke liye jo bhi sajda karte ho Allah Taala is ke zariye tumhara ek darza buland farma deta hai, aur tumhare ek gunah mita deta hai" (Sahih Muslim, 488)

Roza Rakhna Handiya Binte Khalid, Rasool Allah ﷺ ki baaz azwaate Mutahiraat se riwayat karti hai ke Nabi Kareem ﷺ Zil Hajj ke ibtedai 9 din ka roza rakhte aur Yawm-e-Aashura (Daswee Moharram) aur har mahine ke teen din ka roza rakhte the" (Sunan Abu Dawood, 2437-Sahi Albani), Imam Navvi ؒ farmate hai Share Navvi, 8/71 mein "Is Ashre mein roza rakhna intehahi pasanddida aur mustahab tareen amal hai, khas tor par 9 Zil Hajj ka roza aur yahi Arfa ka roza hai, 9 Zill Hajj jis din hujjaj-e-Kiraam maidaan-e-Arfa mein waqoof karte hai, Haji aur Gair Haji sab ke liye badi fazilat wala din hai, Nabi Kareem ﷺ ne farmaya "Behtareen Duwa Arfa ke din ki jane wai Duwa hai, sab se behtar duwa jo mein aur mujh se pehle Anbiya Kiraam ne ki hai لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ. (Sunan Tirmizi: 3585, Hasan Albani). Hazrat Ayesha ؓ kehti hai ke Rasool Allah ﷺ ne farmaya ke yawme Arfa ke din Allah apne jitne zyada bando ko jahannam se aazaad karta hai, itna kisi aur din nahi karta aur is din Allah apne bando se qareeb hota hai aur farishto par fakhar karta hai, aur kehta hai mere in bando ka irada hai, (Muslim, 1348), Hajj jaisi azeem tereen ebadat mein waqoof-e-Arfa ek haji keliye rukn ki hesiyat rakhti hai, isi ahemiyat ke pesh nazar Nabi Kareem ﷺ ne farmaya "Hajj-e-Arfa" (Sahih Al Jame,3175), Hajj to darasal Arfa hi hai, Arfa ke din ka roza gair haji ke liye apne gharo aur bastiyon mein badi fazilat aur ajar-o-sawab wala amal hai, Nabi Kareem se yawme Arfa ke roze ke bare mein poocha gaya, to Aap ﷺ ne farmaya : Ek saal pehle aur ek saal baad ke gunahoka kaffara ban jata hai" (Sahih Muslim, 1162), Lihaza har musalman Mard-o-Aurat ko is fazilat ko hasil karne ko koshish karni chahiye aur bhi khayal rahe ke masla mein ikhtelaaf ke bawajood sahi baat yahi hai ke yawme Arfa ke tayyun mein hamare apne mulk ke tulu gurub ka eatebaar kiya jayega, jis din hamare yahan 9 Zil Hajj ki tareekh hogi, hamara youme Arfa isi din hoga, Saudi

ki Ruwuit ka eatebaar kar ke wahan ki tareekh ke hisaab se yawme Arfa ka roza rakhna sahi dalail ki roshni mein munasib maaloom nahi hota. Wallaho Aalam bis sawaab. Albatta hujjaje karaam ke liye Arfa ke din ka roza rakhna sabit nahi hai, Sayyada Maimoona ؓ farmati hai "Arfa ke din logo ko Nabi Kareem ﷺ ke roza se mutaliq shak huwa, isliye unho ne Aap ﷺ ki khidmat mein doodh bheja, Aap ﷺ is waqt arafaat mein the, Aap ﷺ ne woh doodh pi liye aur sab log dekh rahe the" (Sahih Bukhari, 1989).

Zikr-o-Azkaar Pura Ashra Zil Hajj, ayyaam tashreekq ke sath Allah Taala ka zikr is ki tasbeeh-wa-tehmeed, tehleel-wa-takbeer bayan karni chahiye, Allah Taala ka irshad hai "Ginti ke chand dino mein Allah ka zikr karo: (Surah Baqarah, 203), jis ki tafseer mein Ulama ne farmaya hai ke is se muraad Ayyam Ashra-e-Zil Hajj hain. Imam Siyoti Surah Hajj 28 aayat ki tafseer karte huwe likhte hein "Is se Ashre Zil Hajj ya Yawme Arfa ya Qurbani ka din aur Ayyam Tashreeq muraad hai" Is Aayaat ke bare mein Imam Bukhari ؒ likhte hai "is se muraad Zil Hajj ke das (ibtedai) ayyam hain aur doosri ayat mein "Al-Madoodaat: se muraad: Ayaam Tashreeq (Qurbani ka din aur is ke baad ke teen din muraad hai) aur Sayyadna Abdullah Bin Umar ؓ, Sayyadna Abu Huraira ؓ Zil Hajj ke das dino mein bazaar nikal jate , ye dono takbeer buland karte aur un ke saath doosre log bhi takbeer kehte (Sahi Bukhari, Baab Fazal-ul amal, fi ayyam tashreeq) isiliye ulama ne in dono mein kasrat se zikr karne ko mustahib bataya hai, ise kisi waqt ya kisi shakhs ya kisi kefiyat ke sath khaas karna durust nahi hai aur sunnat yahi hai ke har aadmi tanha takbeer kahe, Samra Bin Jandab ؓ se marvi hai Nabi Kareem ﷺ ne farmaya: Allah Taala ke nazdeek mehboob tareen kalmaat char hai سبحان الله ، الحمد لله ، لااله الا الله ، الله اكبر ، aur in tasbihaat ke kehne mein tum kisi bhi kalme se shuru kar sakte ho, (Sahih Muslim, 2173). Darasal Ek musalmaan Mard-o-Aurat ke liye Allah Taala ki Azmat-wa-badhai ka ayteraaf aur Allah Taala ki nafarmaani, is ke maharim se ijtenaab karne aur ebadat-wa-bandagi, eta`at-wa-farmabardari ki raah par qaayam rakhne ka behtareen zariya hai.

Allah Taala hum sab ko faraiz aur Ebadaat par isteqaamat naseeb farmay. Aameen

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